A SHORT CATECHISME.

The Seuenth Edition.

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A Short Catechiſme.

Queſtion.

WHat Religion doe you profeſſe?

A. The Chriſtian Religion, which teacheth the right way of worſhipping and ſeruing the true God.

Q. When did you take on you this profeſſion?

A. In my baptiſme, wherein the Lord promiſed to be my God in Chriſt, and I promiſed, forſaking the Diuell, to cleaue vnto him.

Q. How muſt you cleaue unto God?

A. By Faith and Obedience.

Q. Whence haue you the rules of your Faith and Obedience?

A. Out of the Canonicall Scriptures, of the old and new Teſtament, which are Gods word, wherein hée hath reuealed his will, concerning all things neceſſarie to bée done, and beléeued.

Q. What are the eſpeciall points, which the Scriptures teach you to beleeue?

A. They are contained in the Creed, which is a short summe of things to bee beleeued, gathered out of the Scriptures.

Q. Rehearse the Creed?

A. I beleeue in God, &c.

Q. How many parts are there of the Creed?

A. Two: the first concerneth God: The second concerneth the Church.

Q. What beleeue you concerning God?

A. That there is but one God who hath of himselfe, a Spirituall, Eternall, vnchangeable, and infinite being, perfectly good, iust, holy, wise, and mighty.

Q. How many Persons are there in the Godhead?

A. Three, the Father, the Sonne, and the holy Ghost, which we call the Trinity.

Q. What is God the Father?

A. He is the first Person in the God-head which of his owne substance hath eternally begotten his Sonne.

Q. How is he here described?

A. By his infinite power, when he is called Almighty, and by his workes, when he is called maker of heauen and earth.

Q. What are we to consider in Gods worke?

A. His decree, and the execution thereof.

Q. What is Gods decree?

A. It is Gods vnchangeable appointment

concerning all things.

Q. What decree of God is especially to be considered?

A. That which concerneth men, and Angels, which we call Predestination.

Q. What is Predestination?

A. It is Gods decree, concerning the euerlasting estate of men and Angels.

Q. What are the parts of Predestination?

A. Election and Reprobation.

Q. What is Election?

A. It is the Predestination of certaine men and Angels, to eternall life, and the meanes thereof, to the praise of Gods grace.

Q. What is Reprobation?

A. It is the Predestination of certaine men and Angels, to destruction, to the praise of Gods glorious iustice.

Q. How is Gods decree executed?

A. By the creation of all things, and by his prouidence.

Q. What is the Creation?

A. It is that worke of God, wherein by his word he made all things of nothing, exceeding good.

Q. What is Gods prouidence?

A. It is that worke of God, wherein he sustaineth all things by his power, and directeth them by his wisedome, to their appointed ends.

Q. Which of the workes that God created, is especially to be considered?

A. Man: which was created after the Image of God perfect in soule and body. (man?

Q. How was the Image of God defaced in

A. By Adams disobedience, who breaking Gods commandement, brought misery vpon himselfe and vpon all his posteritie.

Q. What miserie is brought vpon men by *Adams* fall?

A. The losse of all our former happinesse, and curse of God with all effects thereof.

Q. How may we be freed from this misery?

A. By Iesus Christ mentioned in the next Articles.

Q. Why is he called Iesus, or Sauiour?

A. Because he saueth vs from the power and punishment of sinne.

Q. Why is he called Christ, or Annointed?

A. Because God anointed him by his spirit to be a King, Priest, & Prophet, to his Church.

Q. Why is he called the onely begotten Son of God?

A. Because hée only is the Son of God by nature, whereas all other are his Sonnes by creation or adoption.

Q. Why is he called our Lord?

A. Because he hath bought vs to himselfe by his bloud, and is appointed by his Father, to

gouerne

gouerne and direct vs in all things.

Q. What are the especiall workes, whereby Christ wrought our Redemption?

A. They are two sorts: the first concerne his humiliation: the second concerne his glorification.

Q. What are the parts of his Humiliation?

A. They are two: his Incarnation, and his Sufferings.

Q. How was Christ incarnate or made man?

A. Hee was conceiued by the holy Ghost, who did miraculously frame his body, and sanctifie the matter thereof, and ioyned both soule & body vnto his God-head in one person.

Q. How was he borne?

A. He tooke the substance of his flesh, of the blessed Virgin, & was truely borne of her body.

Q. Did Christ take on him only the body of man?

A. No, hee tooke our whole nature, body and soule, and all the infirmities thereof, except sinne onely.

Q. Wherefore did he take our Nature?

A. That in it he might fulfill the Law, and satisfie Gods iustice by suffering for sin, in the same nature that had sinned, & that being man, he might suffer and die, which God cannot doe.

Q. Wee haue seene Christs Incarnation: what are his Sufferings?

A. Hée suffered many things, in the whole course of his life: but his speciall sufferings were towards his death.

Q. How was he deliuered to death?

A. He was falsly accused, and by Pilate vniustly condemned: that we might not be accused and condemned by God.

Q. To what kinde of death was hee condemned?

A. To be crucified, a death accursed by God, that we might be freed from this curse.

Q. Wherfore was it necessary that he should dye?

A. Because death was the wages of sinne, so that by his death we are freed from eternall death of body and soule.

Q. Did Christ suffer onely in his body?

A. No he felt besides in his soule the weight of Gods wrath, that he might free vs from it.

Q. Why was it necessary for Christ to suffer all these things?

A. That Gods iustice might bee satisfied, who could not forgiue sinne, without punishing it to the vttermost.

Q. But how can Christs sufferings free vs from punishment?

A. Because God himselfe was contented, that his Son should stand in our steed, and beare our sins, as Christ did willingly yeeld himselfe thereunto.

Q. Could

Q. Could none but the Sonne of God beare the punishment of our sinnes?

A. No, for the weight of Gods wrath is such, that none but the Sonne of God was able to beare it.

Q. We haue seen Christs humiliation; now of his glorification: how rose Christ frō the dead?

A. The third day after his death, he raised vp his body by the power of his God-head, and restored it to life, filling it with wonderous glory, and remouing all infirmities thereof.

Q. Wherefore was it necessary that Christ should rise againe?

A. That by ouercomming death, it might appeare, that hee had fully taken away sinne, whereof death was the punishment.

Q. Why did he ascend into heauen?

A. That in our flesh he might take possession of heauen for vs, and prepare vs a place there.

Q. What is meant by Christ sitting at Gods right hand?

A. First, that Christ, as hee is man, is aduanced to wonderfull glory: Secondly, that hee hath receiued full power for the gouerning, and defending of his Church.

Q. Doth hee nothing else for vs in heauen?

A. Yes, hee maketh continuall intercession for his Church: that is, he presenteth himselfe and his sufferings to God for vs, and thereby pro-

procureth vs Gods fauour.

Q. What shall be Christs last worke in th gouerning of his Church?

A. The iudging of the quicke and dead.

Q. Whereof shall they be iudged?

A. Of all that they haue done in the bod whether it be good or euill.

Q. What sentence shall they receiue in th Iudgement?

A. The godly shall bee rewarded with ete nall glory, and the wicked shall be adiudged t euerlasting torments.

Q. Hitherto of God the Father and the So what beleeue you concerning the Holy Ghos

A. I beleeue that the Holy Ghost is a pers in the God-head, proceeding from the Fath and the Son, and God equall vnto them both

Q. What is the especiall worke of the ho Ghost in the godly?

A. To assure them of Gods fauour, to r new and gouerne their hearts, and to fill the with all spirituall graces and comforts.

Q. What containeth the second part of th Creed concerning the Church?

A. Two things, 1. a description of th Church: 2. the blessings that belong vnto it

Q. What is the Church?

A. It is a company of men, chosen by Go to eternall life, and made one in Christ.

Q. Wh

Q. Why is it called holy?

A. Because it consisteth of such persons, as are made holy, and purged from sinne, by the bloud of Christ and his Spirit.

Q. Why is it called Catholike or Vniuersall?

A. Because it containeth men of all estates gathered in all places, in all times, from the beginning to the end of the world.

Q. What are the two first benefits belonging to this Church?

A. The Communion of Saints, and the forgiuenesse of sinnes.

Q. What is the Communion of Saints?

A. It is that spirituall fellowship, which Gods children haue one with another and with Christ their Head.

Q. Wherein haue Gods children fellowship one with another?

A. In the same Spirit, and the same Head Christ, as members of one body.

Q. Wherin haue they fellowship with Christ?

A. In all his riches: but especially his sufferings, his righteousnesse, and his graces.

Q. What gaine we by his sufferings?

A. The forgiuenesse of our sinnes, which is the cleare discharging of vs from the guilt, and punishment of them all.

Q. What gaine we by his righteousnesse?

A. By it imputed vnto vs, we are accepted

as

as perfectly holy before God, and in these th
things ſtandeth our Iuſtification.

Q. What gaine we by his graces, which w
receiue from him?

A. Our ſanctification, which is the dea
ing of the corruption of nature, and the renei
ing of the whole man, after Gods Image, i
knowledge and holineſſe.

Q. Are Gods children perfectly ſanctified
this life?

Q. No, and yet their corruptions are ſo far
mortified, that they ſhall neuer finally preuai
againſt them, and ſhall vtterly be remoued
the world to come.

Q. What is the third benefit belonging
the Church?

A. The riſing againe of the body to eterna
life.

Q. In what maner ſhall the body riſe againe

A. At the laſt day all the dead ſhal riſe wi
their owne bodies, and the liuing ſhall be cha
ged, and all ſhall bee brought before Chriſt
iudgement.

Q. What is eternall life?

A. It is our full, immediate, and euerlaſtin
coniunction with God in Chriſt.

Q. Hitherto of beleeuing the firſt part of o
vow in baptiſm: what obedience muſt we yee
vnto God, which is the ſecond part of our vo

A. Su

A. Such as the Law of God requireth, the ſumme wherof are the ten Commandements.

Q. Rehearſe the Commandements.

A. God ſpake all theſe wordes, &c.

Q. How are the Commandements diuided?

A. Into two tables: whereof the former in foure Commandements, appointeth the worſhip of God.

Q. What doth the firſt Law require?

A. The inward worſhip of God: which eſpecially conſiſteth in knowing, louing, fearing, and truſting in God with all our hearts.

Q. What doth it forbid?

A. The neglect of the former duties, or the performance of them to any other, ſaue God alone.

Q. What doth the ſecond Law require?

A. Such outward worſhip of God as himſelfe hath appointed: eſpecially the preaching and hearing of his word, prayer, and receiuing the Sacraments.

Q. What doth it forbid?

A. The neglect of the former duties: all worſhip of mans deuiſing, eſpecially the hauing or making of an image to a religious vſe.

Q. What doth the third Law require?

Q. That we thinke and ſpeake of the titles, properties, words, and works of God, with all reuerence, that wee credit our profeſſion by a

godly

godly life, that we vse an oath of God religiously, when it is lawfully required.

Q. What doth it forbid.

A. The dishonouring of God by a wicked life, the idle or blasphemous vse of Gods name in thought, or word, but especially in an oath.

Q. What doth the fourth law require?

A. The sanctifying of the day of Rest, appointed by God for his publike seruice, by ceasing from all worldly labours and cares, and imploying the time publikely, and priuately, in all manner of religious exercises.

Q. What doth it forbid?

A. The neglect of the former duties, and prophaning of the Lords day, by idlenesse, sporte, labours or wicked actions.

Q. What doth the second table containe?

A. Our dutie towards our neighbour, set downe in the fiue last commandements.

Q. In the fift commandement, who are meant by Father and Mother?

A. The parents of our bodies, Magistrates, Ministers, Masters of families, and all those that goe before vs either in yeeres or grace.

Q. What is meant by honouring them?

A. The yeelding them loue, reuerence, obedience, and maintenance.

Q. What must they performe towards their inferiours?

A. Loue

A. Loue, good example, inſtruction, correction, and maintenance, as their ſeuerall places require.

Q. What ſinnes are fordidden in this Commandement?

A. In inferiours, vnthankefulneſſe, hatred, diſobedience, and contempt of ſuperiours, in thought, word, or action. In ſuperiours, euill and light behauiour, want of loue, and diligence in inſtructing and guiding thoſe that are vnder them.

Q. What doth the ſixt law require?

A. Loue of our neighbours perſon, meekeneſſe, compaſſion, kinde behauiour, and the carefull vſe of all meanes, to preſerue his ſoule and body.

Q. What doth it forbid?

A. Vnadviſed anger, hatred, outward violence to our brothers perſon, all ſpeeches and behauiour, that may prouoke any of them, oppreſſion, withholding of neceſſary releeſe, neglect of our brothers ſoule or body.

Q. What doth the ſeuenth Law require?

A. Modeſty in apparell, words and behauiour: ſobriety in meates and drinkes, chaſtitie in euery part of ſoule and body.

Q. What doth it forbid?

A. The defiling of the ſoule or body, with the vncleanneſſe of the fleſh, and all words or acti

actions, that giue occasion thereunto.

Q. What doth the eight Commandement require?

A. The preseruation of our neighbours goods, iustice in all our dealings, contentednesse with our estate, frugalitie and labour in an honest calling.

Q. What doth it forbid?

A. The greedy desire of riches, especially of other mens goods, idlenesse, vnlawfull callings, deceitfull bargaining, oppression, the vnlawfull getting, or with-holding of any goods publike or priuate.

Q. What doth the ninth Commandement require?

A. To speake and maintaine the truth, to performe our promises, to iudge vprightly of our selues and others, to speake sparingly of their faults, and to stand for their credit against slanderous tongues.

Q. What doth it forbid?

A. All lying and betraying of the truth, breach of promise, false witnessing and iudging, proud thoughts and boasting of our selues, inuenting and entertaining causeless suspitions, and false reports of others, or reioycing in their disgrace.

Q. What doth the tenth Law require?

A. A pure heart, and holy thoughts and motions of the heart.

Q. Wha

Q. What doth it forbid?

A. The Originall corruption of the heart, and all sinnefull motions proceeding from it, though we consent not to them.

Q. Are we able to fulfill this Law?

A. No, we breake every Commandement thereof daily, in thought, word and deed.

Q. What is the transgression of the Law?

A. Sinne.

Q. What vse have we of the Law, if we cannot fulfill it?

A. A double vse: the first whereof is to lead vs to Christ.

Q. How doth the Law bring vs vnto Christ?

A. By preparing our harts vnto repentance.

Q. What is Repentance?

A. Repentance is an vnfained & constant turning of the whole man from all sin vnto God.

Q. How doth the law prepare vs to repentance?

A. By shewing vs our sinne, and the miserie that sinne bringeth on vs.

Q. How doth it shew vs our sinne?

A. By examining our thoughts, words, and workes particularly according to euery one of these lawes.

Q. How doth it shew vs our misery?

A. By the curse of the lawe: which threatneth for the breach of the least commandement, the losse of eternall happines, and the suffering

of Gods fearefull wrath for euer.

Q. What affection doth this sight of owne estate worke in vs?

A. The wounding of our soules by feel Gods wrath vpon vs: and the despairing of uation by any meanes of our owne.

Q. How is repentance wrought in vs, a our hearts are thus prepared?

A. By the spirit of God, setting before the meanes of our reconciliation to God Christ, laid open in the promises of the Gosp

Q. What affection doe they stirre vp in v

A. A feeling of the great want of Christ, a continuall thirsting after him, which caus vs to send out strong cries and grones t God, till we feele our harts assured of him.

Q. By what meanes are we assured of Go fauour in Christ?

A. By a liuely faith wrought in the heart Gods spirit: assuring vs of Gods fauour Christ, towards vs particularly.

Q. What doth this faith worke in vs?

A. Peace of conscience, vnspeakable ioy, light in God, with a contempt of all things el vnfained loue, and thankefulnesse to God, th hath bestowed this fauour vpon vs.

Q. What other vse haue we of the Lawe?

A. After it hath brought vs vnto Christ serues for a direction vnto vs, for the orderi

of our liues.

Q. To what vse is this direction since we cannot follow it?

A. If wæ endeauour to follow it constantly and with a single heart, God accepteth of our imperfect obedience through Christ, as if it were perfect.

Q. How are Gods children affected, when they faile in their obedience?

A. Their hearts are wounded for offending so good a God: they hate the sinne committed, they cease not till they fæle it pardoned: and they striue against it, with more zeale, and watchfulnesse in time to come.

Q. Hitherto of faith and obedience, the two parts of our Vowe in Baptisme: what meanes haue we to further vs therein?

A. The word, prayer and the Sacraments.

Q. How doth the word helpe vs in our faith and obedience?

A. By the powerfull working of Gods spirit, with the word preached, which is the ordinary meanes, appointed by God, to beget, and strengthen our faith, and to further vs to euery good dutie.

Q. How must we pray?

A. As we are directed by Gods word, but especially by Christ, in that forme which we call the Lords Prayer.

Q. Rehearse the Lords prayer.

A. Our Father, &c.

Q. How many parts are there of this pray

A. Three: a preface: fiue petitions: an conclusion.

Q. What doth the Preface containe?

A. A description of God, to whom we p from this goodnesse, being a father, and fr his power, being in heauen.

Q. What doth the name Father teach yo

A. To pray to God onely in Christs nam and to remember that we behaue our selues obedient children, if we meane to be heard.

Q. Why is he called our Father?

A. To teach vs to pray in faith: and to r member our brethrens estates, as well as o owne.

Q. Why is God said to be in Heauen?

A. To note his Maiestie and power, tha we might reuerence him and trust in him: an lift vp our thoughts from the earth to him Heauen.

Q. What doe the fixe petitions containe?

A. The three first containe requests for God glory, the three last concerne our owne necessi cies.

Q. What doe we craue in the first petition Hallowed be thy name?

A. That Gods name may be sanctified, in such

such sort, as hée hath appointed, in the third commandement.

Q. What we pray for in the second petition: Thy Kingdome come?

A. For the establishing of the Kingdome of grace, inwardly, in mens hearts, and outwardly, in the visible Church, and for the hastning of the Kingdome of glory.

Q. What doe we aske in the third petition: Thy will be done, &c?

A. That all things may be ordered, according to the counsell of Gods will, and that we denying our selues, may be wholly subiect to his reueales will, in suffering patiently, and performing chærefully, whatsoeuer God hath appointed, as the Angels doe in heauen.

Q. What do we aske in the fourth petition: Giue vs this day, &c?

A. That God would from time to time supply vnto vs, in a fit measure, all necessaries for this life, by lawfull meanes, and blesse them so vnto vs, that we may vse them vnto our good, with comfort.

Q. What doe we aske in the fifth petition: Forgiue vs our trespasses?

A. That we may feele, and acknowledge our sinnes, and obtaine pardon of them in Christ, and that by the imputation of his righteousnes, we may be accounted righteous before God.

Q. Why is it added, as we forgiue them t
treſpaſſe againſt vs?

A. That by forgiuing others, we may h
a comfortable aſſurance that God hath fo
uen vs, and that we may labour to carrie m
cifull hearts towards others, as we hope to
taine mercie.

Q. What do you ask in the laſt petition: l
vs not into temptatiõ, but deliuer vs from ev

A. The moderating of our tryals, that t
excæde not our ſtrength, wiſedome, coura
watchfulneſſe, and aſſiſtance from God to
ſiſt them, ſo that we fall not into the powe
Satan, or of any euill.

Q. Wherefore is the concluſion added: f
thine is the Kingdome, the power and the g
ry for euer and euer?

A. To teach vs to reſt on Gods power,
performe whatſoeuer we pray for; and abaſi
our ſelues, to aduance the Lord onely: and
moue vs to turne all that we begge at G
hands to the glory of his name.

Q. What is the laſt meanes to help our fai
and obedience?

A. The Religious vſe of the Sacrament.

Q. How many Sacraments hath Chriſt o
dained in his Church?

A. Two; Baptiſme and the Lords ſupper

Q. What is a Sacrament?

A.

A. A Sacrament is an holy action, ordained by Chriſt in his Church, wherein vnder certaine viſible ſignes, Chriſt, with all his benefits are ſignified, ſealed, and conueyed vnto the true Beléeuer.

Q. What is the outward ſigne in Baptiſme?

A. Water, wherewith the perſon baptiſed is ſprinkled, In the name of the Father, the Sonne, and the holy Ghoſt.

Q. What is ſignified thereby?

A. Our ſpirituall ingrafting into Chriſt, the waſhing away of our ſinnes by his bloud, and our new birth vnto righteouſneſſe.

Q. What is the outward ſigne in the Lords Supper?

A. Bread and Wine.

Q. What is ſignified thereby?

A. The continuall nouriſhing of our ſoules, by the body and bloud of Chriſt, whereby wée are further ſtrengthened in grace, and more néerely ioined to him, which is our head.

Q. What is required of them that come to the Lords Supper?

A. To examine themſelues, whether they repent them truly of their former ſinnes, ſtedfaſtly purpoſing to lead a new life, and haue a liuely faith in Gods mercy, through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

FINIS.